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Poetry.

THE FATHER TO HIS MOTHERLESS CHILDREN.

Come, gather closer to my side, My little, smitten flock,— And I will tell of him who brought Pure water from the rock; Who boldly led God's people forth From Egypt's wrath and guile,— And once a cradled babe did float, All helpless on the Nile.

You're weary, precious ones, your eyes Are wandering far and wide,—
Think ye of her who knew so well
Your tender thoughts to guide?
Who could to wisdom's sacred lore Your fixed attention claim; -

That blessed mother's name.

'Tis time to sing your evening-hymn,-My youngest infant dove, Come press thy velvet cheek to mine, And learn the lay of love; My sheltering arms can clasp you all, My poor, deserted throng, Cling, as you us'd to cling to her, Who sings the angel's song.

Begin, sweet birds, the accustomed strain,-Come, warble loud and clear,—Alas, alas, you're weeping all,
You're sobbing in my ear;— Good night—go say the prayer she taught,
Beside your little bed, The lips that used to bless you there,
Are silent with the dead.

A father's hand your course may guide Amid the thorns of life,—
His care protect these shrinking plants
That dread the storms of strife; Shall like that mother write? Who touch the springs that rule the soul? Dear mourning babes, good night. Christian Journal.

MY LIBRARY.

["Having no library within reach, I live upon my own stores, which are, however, more ample, perhaps, than were ever before possessed by one whose whole estate was in his inkstand."]

> My days among the dead are past;
> Around me I behold, Where'er these casual eyes are cast,
> The mighty minds of old:
> My never-failing friends are they,
> With whom I converse day by day.

With them I take delight in weal, And seek relief in woe; And while I understand and feel How much to them I owe, My cheeks have often been bedew'd With tears of thoughtful gratitude.

My thoughts are with the dead; with them I live in long past years; Their virtues love, their faults condemn, Partake their hopes and fears, And from their lessons seek and find Instruction with a humble mind.

My hopes are with the dead; anon My place will with them be, And I with them shall travel on Through all futurity;
Yet leaving here a name, I trust,
That will not perish with the dust.—Southey.

JOHN WICLIFF, THE ENGLISH REFORMER. (ORIGINAL.)

The Reformation of the Christian Church in the sixteenth century has been justly styled a glorious era, and the names of the illustrious agents in that work by which successive millions have been blessed, will ever live in the grateful memory of mankind. But while it would be worse than injustice to detract from the noble and successful exertions of the great German Reformers in the sacred cause of religious truth, especially of him whose name is so closely identified with the rise of Protestantism—the immortal LUTHER—it would scarcely be more unjust to overlook the claims of our own country to a conspicuous share in this glorious restoration of

pure Christianity, in her illustrious WICLIFF.

It cannot but be admitted that long before the Reformation was actually effected, there prevailed throughout many parts of Christendom a strong spirit of opposition to the encroachments of Rome, and a growing abhorrence of her corrupt and soul-destroying tenets. And while this spirit was very early developed amongst the vallies of Piedmont, and was kindling widely and burning deeply, as time advanced, throughout Bohemia and Germany, it could be discovered in England as early and as strong as in any of the other countries which subsequently shook off the Papal tyranny. Looking back into the Ecclesiastical History of Britain, we find that it was not without a long and serious struggle that the novel doctrine there first broached by St. Augustine, in the seventh century,—that the bishop of Rome was by divine right the head of the Christian Church in all the world,—was accepted by the English prelates. The following, to take an example, was the reply of Dinoth, abbot of Bangor, to this novel proposition of the Romish emissary: "The British Churches owe the deference of brotherly kindness and charity to the Church of God, and to the Pope of Rome, and to all Christians. But other obedience than this, they do not know to be due to him, whom they called Pope: and for their parts, not a little difficulty in the case, artfully temporised, and they were under the jurisdiction of the bishop of Caerleon upon Usk, who, under God, was their spiritual overseer and director.'

In succeeding times, we find that the usurpations of the Papal See were often vigorously and effectually resisted by the king and the parliament, the people and even the clergy of England. In the reign of King John, Stephen Langton, Archbishop of Canterbury, was a King and Parliament were firm in their opposition to powerful opponent of the Papal assumptions, as well as this extortion. The clergy generally espoused the cause a zealous advocate for the civil liberties of his country- of the Pope; and the artful reasoning of a certain inmen. At a convocation held by him at Dunstable, A. D. 1214, a formal protest was made against the Pope's legate for encroaching upon the liberties of the Church; and his filling the sees without consulting the English prelates was looked upon as downright intrusion and breach of canon.* Moreover, the statute of Provisors, Rome: it was unceremoniously given against him; but, tered." or of Præmunire, passed in the reign of Edward III.,which provided that all collations made by the Pope or his legates to any ecclesiastical dignity or benefice, should escheat to the crown, and that all persons engaged in tervailed all the future hostility of his enemies. As a such interference with free elections or the king's prerogative should be subject to fine and imprisonment,was a check to the Papal domination in England from

but in those periods, in which the spirit of the nation, and subsequently, through the interest of the Duke of reduced to bones, and his bones almost to dust....But both in glory and perpetuity. Instead of an earthly paradise, from any extravagant encroachment, became roused, the Lancaster, son of the reigning monarch, he was presented now (A. D. 1428) such the spleen of the Council of lays the foundation of an heavenly mansion, brings forth a weight provisions of that statute were acted upon in all their to the living of Lutterworth in Leicestershire.

severity.* mark will, in some degree, apply to the nations beyond superstitions. sea; for to Wicliff Bohemia was evidently indebted for the origin of the Reformation amongst its people, -the ever a zealous coadjutor of Wicliff in opposing the Papal John Huss and Jerome of Prague, the well-known victims of the Council of Constance, having been imbibed from England expressly to confer with ambassadors from from the writings of that English Reformer. A pecu- the Pope. These, on the part of England, were the liarity of circumstances produced, about those times, a Bishop of Bangor and Wicliff, and they met the delemore than usual intercourse between Bohemia and Eng- gates of the Pope at Bruges. The result of the confeof Wicliff, and almost immediately imbibed sentiments benefices in England was resigned by the Pope. of hostility to the corrupt jurisdiction of the Romish

the tragical fate of Huss and Jerome. Their countrymen took the alarm, and dissentions and wars ensued; spread, and to perpetuate the spirit that had been awakened. The fire was kindled, and it raged far and wide; nor had it slumbered when Martin Luther rose to give long abroad, and Luther found thousands ready to coun- of the Duke of Lancaster recommenced the persecution tenance him in its vindication, and to protect him from the fate of the Bohemian martyrs.

It would be unjust then, amongst these high claimthe first mortal wound to the Papal despot: through his garded; and the Regemy, to demonstrate their conwritings was communicated the spirit which led on Huss tempt for the Pontiff, formally demanded the opinion of to martyrdom, and Luther to victory. His name merits the very man they were commanded to punish, on the served by Southey, that it is a reflection upon the counerected to his memory.

in Yorkshire, during the reign of the ill-fated Edward II. After some delay, which was caused by the influence of the study of the schoolmen, and which gained for its broken up by the authoritative interference of Sir Lewis more distinguished professors the high-sounding, but Clifford, an officer of the Court. ludicrous epithets of the seraphic, the profound, the irrefragable, and the evangelical doctors.† of the Holy Scriptures, and investigated their important truths without the usual bias from the vague, contradictory, and unmeaning annotations of the schoolmen. literary reputation; which, conjoined with his pious and

His great acquirements and distinguished eloquence Friars, who had long been the pest of the University, and who now assumed pretensions which made them an of essential service in his subsequent labours in the cause tended to justify their mode of life by the example of a few able treatises; in which he manifested not only the falseness of their pretensions, but exposed and reprobated their unprofitable and vicious course of life.

A circumstance soon after occurred to embroil him been presented by Archbishop Islip with the Wardenship of Canterbury-Hall in Oxford, he was ejected by the successor of that primate through the malicious interference of his enemies the Monks. This arbitrary step produced a great excitement. Wicliff was prevailed upon to appeal to the Pope; but the pontiff, discerning justice was protracted. An event, however, soon took maintained by the Church of Engand at the present day. place which quietly effected a decision against him. The payment of the tribute which King John had pledged to the Papal see, and which his successors had continued to discharge, had been for some time resisted by the present monarch, the high-spirited Edward III., resentment. He was even summoned to Rome by the and notwithstanding the menaces of the pontiff, both the telligent Monk was producing a great distraction of sentiment, when Wicliff took up the other side of the question and so effectually refuted the arguments of his opponents as to confirm the government in the refusal of the tribute. This circumstance soon decided his suit at at the same time, his interest with the government was eventually proved the destruction of the Popish dominion so strengthened, that their support, conjoined with the in that kingdom; and to him, as we have already obinfluence of the University of Oxford in his favour, coun-

* Burnet's Hist. of the Reformation, vol. 1, p. 126, 8vo. † It is so fixed by Gilpin, in his life of Wieliff, though Fuller and others consider it uncertain. † It is so fixed by Gilpin, in his life of Wieliff, though Fuller body was martyred as to shame, though not to pain.

‡ Enfield's Hist. of Philosophy, Book vii, ch. 3.

in which its enactments were set at nought or overlooked; presented by the University with a Professor's chair; "corpse had quietly slept in his grave, till his body was him to an expectation of a happiness exceeding the first estate,

from the testimonies of history, in ascribing the merit of been betrayed into an unwarrantable and unbecoming burial.

Through the influence of the Duke of Lancaster,new, and as they were termed, the heretical opinions of encroachments,—an inquiry was instituted regarding the liberties of the Anglican Church, and deputies were sent land; and consequently many distinguished persons of rence was not entirely satisfactory; but this much of the former country became acquainted with the tenets victory was achieved, that the right of presentation to

Wicliff proceeded in his work of exposing the corruptions of Rome, and his zeal and success were by no The well-known saying, that "the blood of the mar- means regarded with equanimity by his enemies. On a tyrs is the seed of the Church," was fully verified upon charge of heresy he was summoned to appear before several prelates at St. Paul's; but from the vindictive judgment of this formidable tribunal he was relieved by but the violent efforts of the adherents of the Papacy to the interference of the Duke of Lancaster, who, with

multuous breaking up of the meeting. The bold champion of reform was not, however, sufhierarchy. The spirit of religious inquiry had then been enemies, taking advantage of the declining popularity against Wicliff, and so heartily engaged the Pope in their interest, that he sent no less than five Bulls into England on this subject,—three directed to the prelates, ants to the reverence and gratitude of Protestants, to a fourth to the University, and the fifth to the King. keep back the name of Wicliff. For he it was who gave By the University this Papal mandate was wholly disrea high, perhaps the highest place amongst the opponents | legality of appropriating to the service of the nation, now lected in England for the use of the Pope. It remained, try which gave him birth, that no statue has ever been therefore, for the Bishops to execute the Pope's commands; and they, the bishop of London especially, were JOHN WICLIFF was born at a village near Richmond not backward in attempting at least to fulfil this duty.

The celebrated schism in the Papacy, which occurred Yet the na- after the death of Gregory XI. in 1378, when Urban VI. tive good sense of Wicliff led him soon to despise these and Clement VII. contested their respective claims to unprofitable studies,-to withdraw his adoration from the chair of St. Peter with any thing but a Christian Aristotle, and to give to the Bible precedency over temper, gave Wicliff another opportunity of inveighing Thomas Aquinas. He entered seriously upon the study against the corruptions of the Popish system, and especially against their pretensions to infallibility. In order more effectually to support his arguments against this and other corrupt tenets of that Church, and to afford to These pursuits, followed up with zeal, gained him much the people at large a criterion by which to judge of the lawfulness of his positions, he set about a translation of exemplary life, procured him-in accordance with the the Holy Scriptures in the vulgar tongue. This was, of manner of the times—the title of the "evangelical course, a proceeding which served but to increase the alarm and resentment of his enemies, and great efforts were made to suppress the translation which he undernaturally raised his character and increased his influence took; yet so much had the spirit of religious boldness in Oxford; but his spirited opposition to the Mendicant gained ground, that the Parliament could not be persuaded to assent to its condemnation. All this added to the zeal of the Reformer: he went to greater lengths object of alarm as well as hatred, gained him a degree of of opposition; and even ventured at last, to attack the favour at that distinguished seat of learning which proved favourite doctrine of Transubstantiation, which he had discovered to be an invention of later ages. Here, howof Church reform. These religious beggars, who pre- ever, he failed in obtaining his usual support. The prejudices of the people were against him; the Univer- all the horrors that can seize upon us. Christ and his Apostles, Wicliff effectually silenced in sity deserted him; and even his constant friend, the Duke of Lancaster, advised him, on so mysterious a subject, to yield to the authority of the Church. His difficulties, too, were much increased by the elevation of his inveterate enemy Courtenay, bishop of London, to still more with the adherents of the Papacy. Having the see of Canterbury, who speedily cited him to answer to the charge of heresy on the subject of this Sacrament. His answers on the occasion have been accused as uncandid and evasive; * yet it would appear that he spoke his real sentiments in avowing his belief of the real presence, but denying his ability to explain the manner of it,—implying his conviction of Christ's presence in the Sacrament, but after that spiritual manner in which it is

Soon after this, Wieliff retirel from the increasing storm of persecution, and resided in his living at Lutterworth. There, however, his principles continued to be promulgated; and there, too, he was followed by Popish imperious Pontiff; but he died of a palsy before the adherents of that court could take further steps for his degradation or his punishment. "Admirable," observes Fuller, in his usual quaint style, "that a hare, so often hunted with so many packs of dogs, should die at last quietly sitting in his form."

Wicliff died; but his memory did not perish, nor were his tenets forgotten. "The root," says Gilpin, one of his biographers, "was drawn, but the seeds were scat-A spirit was by him kindled in England which served, Bohemia and Germany oved their first resistance to the authority of Rome.

Fox, the martyrologist, reckons Wickliff among the martyrs, and not unjustly; for observes Fuller, "his * Hume, Hist. of England, ch. xvii.

which it never recovered. There were times, to be sure, compensation for the loss of Canterbury Hall, he was During one and forty years, adds the same historian, his ened; and loves the sinner, believing and repenting, so as to mount Constance, as they not only cursed his memory, as dying of glory from a weight of misery, separates the comfortable light It is very possible that in the progress of his disputa- an obstinate heretic, but ordered that his bones be taken of the sun from the scorching heat we had deserved at His hands. To John Wichiff, however, we are fully justified, tions against the pretensions of Rome, Wicliff may have out of the ground, and thrown far off from any Christian Thus hath God's hatred of sin been manifested. He is at an

parts of Germany, the positive spirit of the Reformation. ject to error; living in a dark age, more obnoxious to Lincoln, diocesan of Lutterworth, sent his officers (vul-His opposition to the Romish see, and the writings he stumble; vexed with opposition, which makes men reel tures with a quick scent at a dead carcase) to ungrave "grace wherein God hath abounded," (Eph. i, 9.) a wisdom in put forth against its unlawful assumptions, were the into violence; and therefore it is unreasonable, that the him accordingly. To Lutterworth they come, Sumner, twisting the happy restoration of the broken amity, with an ever-"little leaven" whose powerful, though imperceptible constitution and temper of his positive opinions should Commissary, Official, Chancellor, Proctors, Doctors, and lasting curse upon that which made the breach, both upon sin the influence, so infected the great body of the English na- be guessed by his polemical heat, when he was chafed the servants (so that the remnant of the body would not cause, and upon Satan the seducer to it. Thus are hatred and love, tion as to prepare them for the general and complete in disputation." Henceforward he viewed the whole hold out a bone, amongst so many hands) take what in their highest glory, manifested together: hatred to sin, in the Reformation which subsequently took place; for it Papal system as a system of errors and corruptions; and was left out of the grave, and burnt them to ashes, and death of Christ, more than if the torments of hell had been underwould be difficult to account for so sudden and universal he proceeded with fearlessness, but with caution, to cast them into Swift, a neighbouring brook running hard gone by the sinner; and love to the sinner, more than if He had, a defection from the authority of the Church of Rome point out their deviations from the word of God,—to by. Thus this brook hath conveyed his ashes into Avon, by an absolute and simple bounty, bestowed upon him the possesas was then made in England, unless we were assured expose the scandalous lives of their ministers, and to Avon into Severn, Severn into the narrow seas, they into sion of heaven; because the gift of His Son, for such an end, is a that a strong antecedent disposition for such a change ascribe the decay of vital religior amongst them to a the main ocean. And thus the ashes of Wicliff are the greater token of His boundless affections, than a reinstating man had prevailed throughout the kingdom. The same re- monstrous incumbrance of unedifying and unmeaning emblem of his doctrine, which now is dispersed all the in paradise. Thus is the wisdom of God seen in redemption, con-C. R.

> CHRIST OUR REDEEMER AND MEDIATOR, OF GOD.

[Concluded from our last.]

The wisdom of God is seen in this way of redemption, in vindicating the honour and righteousness of the law, both as to precept and penalty. The first and irreversible design of the law was obedience. The penalty of the law had only entrance upon transgression. Obedience was the design, and the penalty was added to enforce the observance of the precept: (Gen. ii, 17.) "Thou shalt not eat;" there is the precept: "in the day thou eatest thereof thou shalt die;" there is the penalty. Obedience was our debt to the law, as creatures; punishment was due from the law to us, as sinners: we were bound to endure the penalty for our first transgression, but the penalty did not cancel the bond of future obedience: the penalty had not been incurred without transgresscrush this rising opposition, only served to deepen, to Lord Percy, the Earl Marshal, attended at the trial, ing the precept; yet the precept was not abrogated by enduring inveighed against Wichir's accusers, and caused a tu- the penalty. Since man so soon revolted, and by his revolt fell under the threatening, the justice of the law had been honoured by man's sufferings, but the holiness and equity of the law had been the final blow to the monstrous pretensions of the Popish | fered thus to rest. After the death of Edward III., his | honoured by man's obedience. The wisdom of God finds out a | author of our life and the conqueror of our enemies. The flesh conformity to the precept, and his death is a conformity to the penalty; the precepts are exactly performed, and the curse punctually executed, by a voluntary observing the one and a voluntary undergoing the other. It is obeyed as if it had not been transgressed, and executed as if it had not been obeyed. It became the to exact it, (Heb. ii, 10.) and it became the holiness of the Mediof Papal darkness and despotism; and it is justly ob- that a war with France was threatened, the money col- Mat. iii, 15.) And thus the honour of the law was vindicated in first death he brought upon Adam ruined us, and the death he about the year 1324;† and having, at an early age, the Duke of Lancaster, Wielff was cited to Lambeth to tory part. By Adam's sinful acting we were made sinners, and own kingdom, while he thinks to confirm and enlarge it; and is been designed for the Church, he was educated at the answer to the charges brought against him. Here his by Christ's righteous acting we are made righteous. (Rom. v, 19.) defeated by his own policy, whereby he thought to continue the University of Oxford. Here he made a remarkable answers and explanations, conducted, we are forced to answers and explanations. progress in the prevailing studies of the day,—paying admit, with some degree of culpable evasion,—were far the obedience of one shall many be made righteous." The law his purposed honour. What deeper counsel could be resolve upon progress in the prevailing studies of the day,—paying the usual devotion to the great literary deity of the times, the philosopher of Stagyra, and pursuing, with the ordinary avidity, that metaphysical jargon which constituted nary avidity, that metaphysical jargon which some degree of unpatie evasion, and the obedience of one shall many be made righteous. The data the obedience of one shall many be made righteous. The data the obedience of one shall many be made righteous. The data the obedience of one shall many be made righteous. The data the obedience of one shall many be made righteous. The data the obedience of one shall many be made righteous. The data the obedience of one shall many be made righteous. The data the obedience of one shall many be made righteous. The data the obedience of one shall many be made righteous. The data the obedience of one shall many be made righteous. The data the obedience of one shall many be made righteous. The data the obedience of one shall many be made righteous. The data the obedience of one shall many be made righteous. The data the obedience of one shall many be made righteous. The observe upon for the observe upon for the observe of the same object of the death of him, was obeyed by Him, that the righteousness of it might be fulfilled in us. (Rom. viii, 4.) It is not fulfilled in us, or in our actions, who was God, the terror of the devil himself, and to bring the observe upon for the observe upon for the observe upon for the observe upon for the observe upon the observe upon for the observe u (Psalm li, 6.) "Thou desirest truth in the inward parts, and in some render it, "the hidden things of wisdom." Not an inherent the bosom of the living God? wisdom in the acknowledgments of his sin, which he had confessed before, but the wisdom of God in providing a medicine, so as to woman, born of a mean virgin, brought forth in a stable, spending keep up the holiness of the law in the observance of it in truth, and his days in afflictions, misery, and poverty, without any pomp and the averting the judgment due to the sinner. In and by this way, splendour, passing some time in a carpenter's shop, with carpenmethodized by the wisdom of God, all doubts and troubles are ter's tools, (Mark vi, 6.) and afterwards exposed to a horrible and in them to the command, and the pollution repugnant to its holiness; and after this, cast our eyes upward, and behold a flaming Thus became He the author of our life, by being bound for a while sword, edged with curses and wrath; is there any matter, but that in the chains of death, and arrived to a principality over the most of terror, afforded by any of these? But when we behold, in the malicious powers, by being a prisoner for us, and the anvil of their life of Christ, a conformity to the mandatory part of the law, and rage and fury. in the cross of Christ, a sustaining the minutory part of the law, this wisdom of God gives a well-grounded and rational dismiss to

hatred of sin, and the greatest love to the sinner. In this way He oblation of His Son to misery and death to us? It doth as much of His judgments in the world, and the horrible expectations of strains us no longer to live to ourselves. terrified consciences confirm it. But what are all these testimonies to the highest evidence that can possibly be given in the sheathing the sword of His wrath in the heart of his Son? If a father should order his son to take a mean garb below his dignity, order him to be dragged to prison, seem to throw off all affection of a father for the severity of a judge, condemn his son to a horrible death, be a spectator of his bleeding condition, withhold his affection, than brothers exercise towards their sisters. They also hand from assuaging his misery, regard it rather with joy than look up to their brothers, respect their opinions, enjoy their prosorrow, give him a bitter cup to drink, and stand by to see him | tection, seek their society, imbibe their views, follow their all the while; and this not for any fault of his own, but the rebel- character of their sisters, and also, for the same reason, for that lion of some subjects he undertook for, and that the offenders of the younger members of their family. might have a pardon sealed by the blood of the son, the sufferer: all this would evidence his detestation of the rebellion, and his ance of religion. However beautiful and accomplished, unless affection to the rebels; his hatred to their crime, and his love to they are pious, they lack the essential ornament and glory of their liii, 10.), and that for sin. He transferred upon the shoulders of are not crowned with success.

eternal defiance with sin, yet nearer in alliance with the sinner having introduced, not only into England but into many violence. "He was a man," says Fuller, "and so, subsuming the sin, and recovering the sinner.

The wisdom of God is evident in overturning the devil's empire by the nature he had vanquished, and by ways quite contrary to A MANIFESTATION OF THE MANIFOLD WISDOM what the malicious spirit could imagine. The devil, indeed, read his own doom in the first promise, and found his ruin resolved upon, by the means of the "Seed of the woman," but by what seed was not so easily known to him? And the methods whereby it was to be brought about was a mystery kept secret from the malicious devils, since it was not discovered to the obedient angels. He might know, from Isaiah liii, that the Redeemer was assured to divide the spoil with the strong, and rescue a part of the lost creation out of his hands; and that this was to be effected by making his soul an offering from sin : but could he imagine which way his soul was to be made such an offering? He shrewdly suspected Christ, just after his inauguration into his office by baptism, to be the Son of God: but did he ever dream that the Messiah, by dying as a reputed malefactor, should be a sacrifice for the expiation of the sin the devil had introduced by his subtilty? Did he ever imagine a cross should dispossess him of his crown, and that dying groans should wrest the victory out of his hands? He was conquered by that nature he had cast headlong into ruin: a woman, by his subtilty, was the occasion of our death; and a woman, by the conduct of the only wise God, brings forth the medium to satisfy both: the justice of the law is preserved in the of the old Adam had infected us, and the flesh of the new Adam execution of the penalty; and the holiness of the law is honoured cures us. (1 Cor. xv, 21.) "By man came death; by man also in the observance of the precept. The life of our Saviour is a came the resurrection from the dead." We are killed by the old Adam, and raised by the new; as among the Israelites, a fiery serpent gave the wound, and a brazen serpent administers the cure. The nature that was deceived bruiseth the deceiver, and raiseth up the foundations of his kingdom. Satan is defeated by the counsels he took to secure his possessions, and loses the vicwisdom, justice, and holiness of God, as the Rector of the World, tory by the same means whereby he thought to preserve it. His tempting the Jews to the sin of crucifying the Son of God, had ator to "fulfil all the righteousness of the law." (Rom. viii, 3. a contrary success to his tempting Adam to eat of the tree. The all the parts of it. The transgression of the law was condemned brought by his instruments upon the second Adam restored us. By in the flesh of the Redeemer, and the righteousness of the law was a tree, if one may so say, he had triumphed over the world: and fulfilled in his person: and both these acts of obedience, being by the fruit of a tree, one hanging upon a tree, he is discharged of counted as one righteousness, and imputed to the believing sinner, his power of us. (Heb. ii, 14.) "Through death he destroyed render him a subject to the law, both in its preceptive and mina- him that had the power of death." And thus the devil ruins his chich was exactly fulfilled by another. As He died for us, and multitude of men? Thus did the wisdom of God shine forth in rose again for us, so He lived for us. The commands of the law restoring us by methods seemingly repugnant to the end he aimed were as well observed for us, as the threatenings of the law were at, and above the suspicion of a subtle devil, whom he intended to ndured for us. This justification of a sinner, with the preserva- baffle. Could be imagine that we should be healed by stripes, tion of the holiness of the law in truth, in the inward parts, in quickened by death, purified by blood, crowned by a cross, advanced incerity of intention, as well as conformity in action, is the to the highest honour by the lowest humility, comforted by sorrows, wisdom of God, the gospel wisdom which David desires to know. | glorified by disgrace, absolved by condemnation, and made rich by poverty? That the sweetest honey should at once spring out of the hidden part Thou shalt make me to know wisdom;" or, as the belly of a dead lion, the Lion of the tribe of Judah, and out of

How wonderful is this wisdom of God! that the seed of the discharged. Naturally, if we take a view of the law to behold its disgraceful death, should, by this way, pull down the gates of hell, holiness and justice, and then of our hearts, to see the contrarlety subvert the kingdom of the devil, and be the hammer to break in pieces that power which he had so long exercised over the world!

The wisdom of God appears, in giving us this way, the surest ground of comfort, and the strongest incentive to obedience. The rebel is reconciled, and the rebellion shamed; God is propitiated. The wisdom of God in redemption is visible in manifesting two and the sinner sanctified, by the same blood. What can more contrary affections at the same time, and in one act: the greatest enflame our love to Him, than our recovery from death by the punishes the sin without ruining the sinner, and repairs the ruins engage our duty as secure our happiness. It presents God glorious of the sinner without indulging the sin. Here is eternal love and and gracious, and therefore every way fit to be trusted in regard eternal hatred; a condemning the sin to what it merited, and an of the interest of His own glory in it, and in regard of the effusions advancing the sinner to what he could not expect. Herein is the of His grace by it. It renders the creature obliged in the highest choicest love and the deepest hatred manifested: an implacable- manner, and so awakens his industry to the strictest and noblest ness against the sin, and a placableness to the sinner. His hatred obedience. Nothing so effectual as a crucified Christ to wean us to sin hath been discovered in other ways: in punishing the devil from sin, and stifle all motions of despair; a means, in regard of without remedy; sentencing man to an expulsion from paradise, the justice signalized in it, to make man to hate the sin which had though seduced by another; in accursing the serpent, an irrational | ruined him; and a means, in regard of the love expressed, to make creature, though but a misguided instrument. The whole tenor him delight in that law he had violated. (2 Cor. v, 14, 15.) The of His threatenings declares His loathing of sin, and the sprinklings love of Christ, and therefore the love of God expressed in it, con-

DUTY OF BROTHERS.

Sisters may do much towards restraining their brothers from vice, but brothers may do still more for their sisters; for sisters generally love their brothers with more ardour and tenderness of drink it to the bottom, dregs and all, and flash frowns in his face example. Hence brothers are in a great degree responsible for the

Make it your first object to impress on your sisters the importtheir welfare. This did God do. He "delivered Christ up for sex. You can hardly be faithful to them in vain. It is very rare our offences" (Rom. viii, 32.); the Father gave him the cup that a good brother puts forth kind, judicious, persevering efforts (John xviii, 18.); the Lord bruised him with pleasure (Isaiah to bring his sisters to the knowledge and love of the Saviour, which

His Son the pain we had merited, that the criminal might be Always treat them with affectionate respect. Every young man restored to the place he had forfeited. He hates the sin so as to ought to feel that his honour is involved in the character and digcondemn it for ever, and wrap it up in the curse he had threat- nity of his sisters. There is no insult which he should sooner

* Collier's Eccles. Hist. Book v. Cent. 13.

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